

PART 1 – CONTEXT

1. מיכה א:א

דבר־ייקוק | אָפֿער הַזֵּה אֶל־מִיכָה הַמִּרְשָׁתִּי בְיָמֵי יוֹתָם אֶת־זוֹ יְחִזְקִיָּה מֶלְכִי יְהוּדָה אֲשֶׁר־תָּגַהּ עַל־שְׁמֶרֶן וּיְרוּשָׁלַם:

1. Micah 1:1

The word of the Lord that came to Micah the Morashtite, who prophesied concerning Samaria and Jerusalem **in the reigns of Kings Jotham, Ahaz, and Hezekiah of Judah.**

Kings of Yehuda					Kings of Israel				
796 - 767	Amaziah (son)	Good / Evil	Isaiah Micah	2 Ki 14 2 Ch 25	798 - 782	Jehoash (Son)	Evil / Evil		2 Ki 13-14
					782 - 753	Jeroboam II (Son)	Evil / Evil		
767 - 740	Uzziah aka Azariah (Son)	Good/Evil		2 Ki 15 2 Ch 26	753 - 752	Zechariah (Son)	Evil / Evil	Amos Hosea	2 Ki 15
					752	Shallum	Evil / Evil		2 Ki 15
					752 - 742	Menahem	Evil / Evil		2 Ki 15
					742 - 740	Pekahiah (Son)	Evil / Evil	(2 Kings 14:25; Jonah 1:1)	2 Ki 15
748 - 732	Jotham (Son)	Good/Good		2 Ki 15 2 Ch 27	752 - 740 (rival) 733 - 722 (sole)	Pekah (Captain)	Evil / Evil	Micah	2 Ki 15
732 - 716	Ahaz (Son)	Evil / Evil		2 Ki 16 2 Ch 28 Is 7	732 - 722	Hoshea	Evil / Evil		2 Ki 17
716 - 687	Hezekiah (Son)	Good/Good		2 Ki 18-20 2 Ch 29-32 Is 36-39	Israel into Assyrian captivity - 722 BCE				



2. Prism of King Sennacherib, 691 BCE (British Museum)

As for Hezekiah, king of Judah, who did not submit to my yoke, I came up against him, and by force of arms and **by the might of my power I took 46 of his strong, walled cities; and of the smaller towns which were scattered about, I took and plundered a countless number.** From these places I took and carried off 200,156 people, great and small, male and female, together with horses, mules, asses, camels, cattle and sheep, without number, I brought away from them and counted as spoil. **Hezekiah, like a caged bird I shut up in Jerusalem his royal city.** Building towers round the city to hem him in, and raising banks of earth against the gates, so as to prevent escape... then upon Hezekiah there fell the fear of the power of my arms and he sent out to me the chiefs and the elders of Jerusalem with 30 talents of gold and 800 talents of silver, and diverse treasures, a rich and immense booty... All these things were brought to me at Nineveh, the seat of my government.

Taylor Prism

3. Carvings on the Taylor Prism

D.P. Ur - sa - li - im - mu ali sharru - ti -shu D.P. Kha - za - ki - a - u D.P. Ia - u - da - ai
 Jerusalem his royal city. Hezekiah of Judah

4. מיכה פרק א

ט) כִּי אָנוּשָׂה מִכּוֹתֶיהָ כִּי־בִאָה עַד־יְהוּדָה נִגַע עַד־שַׁעַר עַמִּי עַד־יְרוּשָׁלַם:

4. Micah Chapter 1

9) For her wound is incurable, it has reached Judah, It has spread to the gate of my people, to Jerusalem.

PART 2 – CONTENT

Section A Chapters 1 - 3	Section B Chapters 4 - 5	Section C Chapters 6 - 7
Destruction of Israel 1:2-16		God's disputation 6:1-6
Current sins 2:1-11		Sins 6:9-16
Redemption 2:12-13	Redemption	Sins 7:1-6
Current sins 3:1-11		God's disputations 7:7-13
Destruction of Jerusalem 3:12		Redemption 7:14-20

5. ספר מיכה פרק ד

(א) והנה | באחרית הימים | והנה | הר בית יקוק | נכון | כראש ההרים | ונשא | הוא | מגבעות | ונהרו | עליו | עמים: | (ב) והלכו | גוים | רבים | ואמרו | לכו | | ונעלה | אל-הרה | ואל-בית | אלקי | יעקב | וירגו | מדרך | ונלכה | בארחות | כי | מציון | תצא | תורה | ודבר-יקוק | מירושלם: | (ג) ושפט | בין | עמים | רבים | והוכיח | לגוים | עצמים | עד-רחוק | וכתתו | חרבתיהם | לאתים | וקניתיהם | למזמרות | לאישאיו | גוי | אל-גוי | חרב | ולא-ילמדו | עוד | מלחמה: | (ד) וישבו | איש | תחת | גפנו | ותחת | תאנתו | ואין | מחריד | כפי | יקוק | צבאות | דבר: | (ה) כי | כל-העמים | ילכו | איש | בשם | אלהיו | ואנחנו | נלך | בשם-יקוק | אלקינו | לעולם | ועד: | (פ)

5. Micah Chapter 4

1) In the days to come, The Mount of the Lord's House shall stand firm above the mountains; and it shall tower above the hills. The peoples shall gaze on it with joy, 2) And the many nations shall go and shall say: "Come, Let us go up to the Mount of the Lord, to the House of the God of Jacob; that He may instruct us in His ways, and that we may walk in His paths." For instruction shall come forth from Zion, The word of the Lord from Jerusalem. 3) Thus He will judge among the many peoples, and arbitrate for the multitude of nations, however distant; and **they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not take up sword against nation; they shall never again know war;** 4) But every man shall sit under his grapevine or fig tree with no one to disturb him. For it was the Lord of Hosts who spoke. 5) Though all the peoples walk each in the names of its gods, we will walk in the name of the Lord our God forever and ever.

6. ירמיהו פרק כו

(יח) מיכיה [מיכה] המורשתי | הנה | נבא | בימי | חזקיהו | מלך-יהודה | ויאמר | אל-כל-עם | יהודה | לאמר | כה-אמר | | יהוה | צבאות | ציון | שדה | תחרש | וירושלים | עינים | תקלה | ותר | הבית | לבמות | יער: | (יט) והמת | המתהו | חזקיהו | מלך-יהודה | וכל-יהודה | הלא | נבא | את-יקוק | ונסל | את-פני | יקוק | ונגחם | יקוק | אל-הרעה | אשר-דבר | עליהם | ואנחנו | עשים | רעה | גדולה | על-נפשותינו:

6. Jeremiah Chapter 26

18) "Micah the Morashtite, who prophesied in the days of King Hezekiah of Judah, said to all the people of Judah: **'Thus said the Lord of Hosts: Zion shall be plowed as a field, Jerusalem shall become heaps of ruins and the Temple Mount a shrine in the woods.'** 19) "Did King Hezekiah of Judah, and all Judah, put him to death? Did he not rather fear the Lord and implore the Lord, so that the Lord renounced the punishment He had decreed against them? We are about to do great injury to ourselves!"

PART 3 – CONCEPTS**7. מיכה פרק ז**

(יח) מי-קל | כמות | נשא | עון | ועבר | על-פושע | לשארית | נחלתו | לא-החזיק | לעד | אפו | כפי-חפץ | חסד | הוא: | (יט) ישוב | ירחמנו | יכבש | עונותינו | ותשליך | במצלות | גם | כל-חטאותם: | (כ) תתן | אמת | ליעקב | חסד | לאברהם | אשר-נשבעת | לאבותינו | מימי | קדם:

7. Micah Chapter 7 (ending of haftorah for Shabbat Shuva and Yom Kippur afternoon)

18) Who is a God like You, Forgiving iniquity and remitting transgression; Who has not maintained His wrath forever against the remnant of His own people, because He loves graciousness! 19) He will take us back in love; He will cover up our iniquities, You will hurl all our sins into the depths of the sea. 20) You will keep faith with Jacob, loyalty to Abraham, as You promised on oath to our fathers in days gone by.

Shemot Chap 34 Attributes		Micha Chapter 7 Attributes	
Hashem, Hashem God	יְקוֹק יְקוֹק קַל	Who O God is like You	מִי־קַל כְּמוֹךָ
Merciful	רַחוּם	Who pardons iniquity	נִשְׂא עוֹן
Compassionate	וְחַנּוּן	And overlooks transgression	וְעָבַר עַל־פְּשָׁע
Slow	אֲרֵךְ	For the remnant of His heritage?	לְשָׂרִית נַחֲלָתוֹ
To anger	אֲפִים	Who has not retained His wrath eternally	לֹא־הִחְזִיק לְעַד אָפוֹ
Abundant in kindness	וְרַב־חֶסֶד	For He desires kindness	כִּי־חָפֵץ חֶסֶד הוּא
Truth	וְאֵמֶת	He will again be merciful to us	יָשׁוּב יְרַחֲמֵנוּ
Preserver of Kindness	נֹצֵר חֶסֶד	He will suppress our iniquities	יִכַּבֵּשׁ עֲוֹנוֹתֵינוּ
For thousands of generations	לְאַלְפִים	And cast into the depths of the sea all their sins	וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל־חַטֹּאוֹתָם
Forgiver of iniquity	נִשְׂא עוֹן	Grant truth to Jacob	תִּתֵּן אֵמֶת לְיַעֲקֹב
Of transgression	וְפֶשַׁע	Kindness to Abraham	חֶסֶד לְאַבְרָהָם
Of sin	וְחַטָּאָה	As You swore to our forefathers	אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתְּרֵינוּ
And Who cleanses	וְנִקְיָה	From ancient times	מִיָּמֵי קָדְמָה:

8. ספר מיכה פרק ו

(ח) הגיד לך אדם מה־טוב ומה־יקוק דורש ממך כי אם־עשויות משפט ואהבת חסד והצנע לכת עם־אלקיך: (פ)

8. Micah Chapter 6

8) “He has told you, O man, what is good, and what the Lord requires of you: **Only to do justice and to love goodness, and to walk modestly with your God**

9. תלמוד בבלי מסכת מכות דף כד עמוד א

בא מיכה והעמידן על שלש דכתיב (מיכה ו:ח) הגיד לך אדם מה טוב ומה ה' דורש ממך כי אם עשויות משפט ואהבת חסד והצנע לכת עם ה' אלהיך עשויות משפט זה הדין אהבת חסד זה גמילות חסדים והצנע לכת זה הוצאת המת והכנסת כלה והלא דברים קל וחומר ומה דברים שאין דרכן לעשותן בצנעא אמרה תורה והצנע לכת דברים שדרכן לעשותן בצנעא על אחת כמה וכמה

9. Babylonian Talmud Tractate Makkot 24a

Micah came and established the 613 mitzvot upon three, as it is written: “It has been told to you, O man, what is good, and what the Lord does require of you; only to do justly, and to love mercy, and to walk humbly with your God” (Micah 6:8). “To do justly,” this is justice; “to love mercy,” this is acts of loving-kindness; “and to walk humbly with your God,” this is an allusion to taking the indigent dead out for burial and accompanying a poor bride to her wedding canopy. And are these matters not inferred a fortiori? If, with regard to matters that tend to be conducted in public, the Torah states “walk humbly”, then in matters that tend to be conducted in private, e.g., charity and Torah study, all the more so should they be conducted in private.

MICHA SUMMARY**Context**

- **Where?** Both Kingdoms, but focused mostly in Yehuda and Jerusalem
- **When?** late 8th century BCE, most likely just before/during the Assyrian conquest of the northern Kingdom of Israel (in 722 BCE)

Content

- Rebuke of the people is mixed in with prophecies of redemption. Micah warns the people of Jerusalem not to become arrogant following victory, as destruction will come to them too if they do not repent and serve G-d properly

Concepts

- Need to end arrogance
- Mercy of G-d - link to the 13 Attributes of Mercy
- Importance of kindness, justice and humility